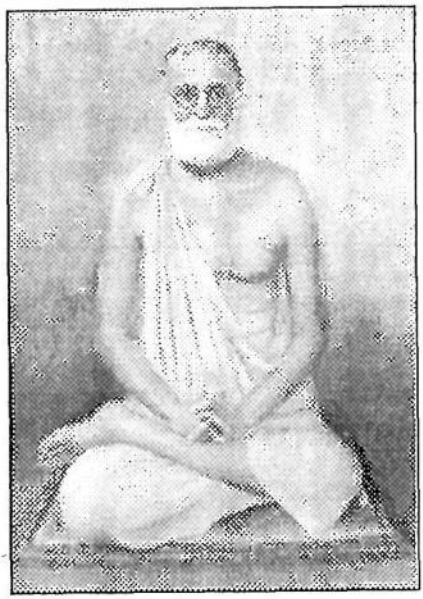
NITYA LILA OM VISNUPADA
SRILA BHAKTI PROMODE PURI GOSWAMI



NITYA LILA OM VISNUPADA SRILA BHAKTI
SIDDHANTA SARASWATI GOSWAMI PRABHUPAD

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Preface

Firstly, I offer my humble obeisances to my Divine Spiritual Master, His Divine Grace, NityaLila Om Srila Bhakti Promode Puri Goswami Maharaj, whose blessings can make even lame men cross mountains.

The book Bhajanamrita was recommended by Parama gurudev, Srila Bhaktisiddhanta Saraswati Thakur as one of the important books that were to be understood thoroughly by all aspiring devotees. It contains many fine points of the essence of devotional conclusions of the Gaudiya –Brahma Madhva disciplic succession. Some of the main topics discussed are listed below:

1. How does one relate with the different levels of Vaishnavas?
2. How do we relate with the different gurus namely the initiating and instructing spiritual masters?
3. Who is Sri Balaram in relation to the Supreme Personality-SriKrishna.
4. What is the relation of the prominent gods like

Brahma and Siva in relation with Krishna?
5. Lakshmi is the main potency and devotee of the Lord and what is the duty of the devotees in relation in Her?
6. There are many energies of the Lord and who is the main primordial energy?
7. Who are the other main devotees like Sita and Rukmini, and how do the devotees worship them?
8. Who is Srimati Radhika in relation with all the other energies and in devotion to SriKrishna?
In short, the spiritual aspirant should be thorough in all the subtle points of the Siddhanta especially regarding the devotees, SriGuru, The Supreme Lord, His expansions, and the different demigods if he is to make spiritual advancement, for ignorance in these issues will only create offences and stifle one spiritual progress.
This is the verdict of the predecessor acaryas like Narahari Sarkar who has confirmed his writings when he reveals the blessings of Sriman Mahaprabhu for his undertaking the task of compiling this valuable treatise.
This work could have been written somewhat after the departure of Mahaprabhu. In the

delineation of pure devotional service the author has forewarned of many impediments to this practice in the age of Kali through the guise of false prophets and pseudo-gurus.

Srila Narahari Sarkar's mother was the daughter of Sri Murari Gupta, an associate of Sriman Mahaprabhu. Narahari Sarkar was a learned scholar and had an intimate relationship with Sriman Mahaprabhu, in fact he use to serve the Lord. At one time it is said that when The Sriman Mahaprabhu and Nityananada came to Narahari and requested some sweet refreshment claiming they were very thirsty. Narahari left immediately and ran to the pond beside his house and by simply touching the water of the pond, he was able to convert it into a sweet beverage .He produced this for the pleasure of the divine Lordships and filling his vessel with this nectarine beverage gave it to them. They became very delighted with his sincere service. Even now the lake is existent and its name is according to that extraordinary incident is "madhupuskarini"

One other grave reason for publishing this book is, as Srila Narahari Sarkar says that there will

be controversies amongst the devotees themselves in future as regards to the devotional conclusions. So what better than to use the words of the predecessor spiritual masters to back up or emphasize the siddhanta in the course of preaching?

Some repetition is there in this book because of the necessity of adding the commentaries of Srila Bhaktivinod Thakur. One extra verse has been added from the Bhagavatam to facilitate my understanding and for general clarity.

I give my obeisance's to the revered Srila Haridas Shastri for clarification on certain issues of the book.

My thanks to Bhakti Kinkara Sridhar Maharaj for helping on the sanskrit verses.

Last but not least, Srila Mahaniddhi Swami for inspiring me to take up this work.

Dasanudas
Bhaktisharan Damodar

Narahari Sarkar's Dream

I offer my respects to Lord Sri Chaitanya who is the most merciful of all the incarnations, the Supreme Lord and the life of all living entities. I offer my respects to Sukadeva goswami who represents the ripened fruit of the transcendental tree of plenty and who is sporting ecstatically in the ocean of pure devotion.

In this age of quarrel, after the disappearance of the incarnations, Lord Sri Chaitanya and Nityananda there will be an age of doubt and uncertainty in regard to spiritual matters amongst the highest, middling and neophyte devotees of the Lord and all the devotees will become more perturbed day by day.

Many will come to contest the philosophy of the gaudiya devotees. I will try to solve all these opposing arguments and contradictions in accordance with the verdict of the revealed scriptures for the satisfaction of the devotees, invoking the mercy of the Lord.

Even though one may be endowed with all good qualities or devoid of such, whatever the case

may be even if he is a fool or scholarly, still no one has the qualification to conclude about devotion to Krishna. Nonetheless, if one were to wonder how this foolish Narahari Sarkar is able to explain all this very complex spiritual truths, my answer is,' O scholars, please don't waste time in wasteful speculations, it is only by the mercy of Sriman Mahaprabhu that I am able to do this feat.'

Incidentally, once whilst dreaming I seemed to be analyzing the rightful explanations to various prominent spiritual enquiries generally raised. Suddenly, at that time my heart felt very blissful and I had an experience of being submerged in a nectarine ocean of ecstasy. At that instant, I had a vision of Mahaprabhu who was holding Sarva bhauma Bhattacharya by the hand acknowledge that the devotional conclusions contemplated by me were correct and that He desired that I reveal this to the general masses after which the vision disappeared.

Immediately, after I woke up from my slumber I felt very lowly and forlorn because I was unable to focus my mind again on the form of

Sriman Mahaprabhu of whom I had just seen. Nevertheless, I began to feel most fortunate, remembering hazily the divine form of Mahaprabhu and His parting blessings; Still, I am unable to express or describe completely at all the vivid experience of that transcendental vision.

It is only by His mercy that it was possible for me to be able to write this book. Though I am foolish by nature it is only by the strength of that mercy I was able to compose this book named 'Bhajanamrita.'

Many great devotees of the Lord have appeared to purify this earth therefore I am simply repeating faithfully verbatim their transcendental discourses in toto and it is only in this way that my compilation has attained a divine status.

The intelligent devotees who are free from envy and engaged in chanting the holy name should hear these devotional conclusions.

CHAPTER -1

Vaisnava Etiquette and the Guru Principle

In this age of Kali, the congregational chanting of the holy name is the most important religious practice. Those devotees who are free from offences and engaged constantly in the chanting of the Holy name are all to be given equal reverence as we give the Supreme Lord. All those who take to chanting the pure name of the Lord are all to be regarded as Vaishnavas. This is the verdict of the revealed scriptures. The question then arises why the divisions of smaller and higher amongst them? What exactly is the great necessity of differentiating between them? Actually, to commit offences against devotees means to incur offence against the holy name. This implies that even while chanting or remembering the holy name there is no actual benefit or advancement nor relish of such. Therefore it is important for all those seriously engaged in the chanting of the holy name to

know how to relate in harmony with all other classes of devotees of the Lord and this knowledge constitutes one of the important limbs of devotion.

In most circumstances, an aspiring devotee should be careful to understand the nature of an advanced devotee, with the verdict of the scriptures as well as by hearing from other advanced devotees and understand that in some persons the power of the Lord is more manifest.

As we have discussed that the devotees who are freed from offences against the holy name are to be considered Vaishnavas. Nevertheless, all those devotees who have shown to have acquired more taste of the holy name to their credit should be awarded more respect in that order. Hence there are different categories of devotees here namely, those with greater attachment to the chanting of the holy name and the others who have acquired lesser in proportion.

The neophyte devotee is he who has less attachment to the Holy name in comparison. The middling devotee is he who has more

strength of the holy name in relation to the neophyte devotee but less than that of the pure devotee. The pure devotee is endowed with great strength because of his exclusive attachment for chanting of the holy name devoid of offenses. Conversely, the spiritual aspirant must realize it is important in which way he relates with other devotees according to the spiritual status of the devotee. He must be able to ascertain between neophyte and elevated devotees and he deals with them appropriately in the right manner. On the contrary, if in not knowing the status of the devotee one does not respect him unwittingly, then he is implicated as an offender. In a situation where there is a higher devotee with a neophyte devotee then it is necessary to worship the higher devotee first followed by the other classes of devotees respectively. All these codes of proper conduct are definitely understood by the devotees who know proper behavior and who have heard these precepts repeatedly for a long time. However, even after hearing one does not observe these tenets that will entail only creating inauspiciousness for themselves.

There are two types of living entities, one who is who is external in his outlook and the other who looks inwardly. The externally orientated person does not serve the devotees because of his materialistic enjoying propensities while the latter performs service for all the devotees wholeheartedly by virtue of his spiritual vision. Those dedicated to serve other devotees can be further divided into two classes as those who can differentiate between the different classes of devotees by virtue of their spiritual assets and those that are ignorant and unable to identify the devotees in relation to their spiritual merit. These latter types of neophyte devotees tends to view all devotees in a narrow perspective either as sense-enjoyers, possessed of small intelligence, as mendicants or simply become suspicious on seeing their rough appearance (matted hair, dark saffron robes). In short, they are unable to fathom the difference between high and low devotees which in turn may cause havoc in their spiritual lives. For this class of neophyte aspirants it would be better that they look at all the devotees with an equal vision.

The reason being that in their wrong appraisal of the devotees and neglecting them they may be end up bereft of service to the pure devotee or on the other hand they may end up serving false devotees and consequently attain a nefarious end.

Therefore, employing proper discrimination one should deal with the devotee according to his status in devotion otherwise one will be the object of anger from a more powerful devotee and will fall away from the path. In this context, the greater devotees should be awarded respect and worshipped first followed by the mediocre devotees.

The lesser devotee who becomes envious and angry on witnessing the gorgeous worship awarded to one who is superior in status will spell his own destruction .The proper etiquette of giving respect to superior devotees should be observed by all, specially for one who is entrenched in the Lord's service including the very scholarly and those trying to advance in spiritual life for otherwise they will fall from their position. For a traveler who has traversed

to the pinnacle of the highest mountain (Sumeru) how can others compete with him? Likewise, even such high devotees will observe the decorum of worshipping the superior devotee first. One should never out of madness ever vilify or insult any devotee. He should never stoop to blaspheme any devotee even if one were to receive unhappiness or untimely death from the hands of a devotee. In this respect, he should never see the so called material activities of the devotees in a mundane way or with a faultfinding attitude for no one can free himself entirely from the effects of work in the world. One reason for this is that the energy of Krishna resides in the body of the devotee and even if some fault or sin were to accrue, eventually the Lord's inconceivable potency will burn it away. Nevertheless, for the ignorant class of people they should use the principle of giving equal respect to all devotees.

The guru who awards the mantra is the initiating spiritual master and the guru who gives instruction is the instructing spiritual master. The spiritual aspirant has to know how to relate

to each of these spiritual preceptors in the proper manner for this is an important limb of devotional service. All pure devotees are guru by virtue of their being able to infuse positive energy into the heart of the conditioned soul. The initiating guru is the one who initiates the disciple into the mantra while the instructing guru is he who instructs the disciple into the tenets of devotional service. We know have to consider how the disciple should relate with his spiritual masters. The disciple has to follow both the instructions of both of the above spiritual preceptors implicitly with faith. Normally, the instructing guru should not contradict the initiating guru in any way as this may bewilder the disciple.

If by chance both of these spiritual masters are on the neophyte status then he has to go an elevated devotee for spiritual instruction. Nevertheless, he should respect his former preceptors in the same way that he is giving respect to his present high level-instructing guru. All Vaishnavas are naturally gurus or spiritual preceptors. By using the yardstick of who is

superior in status one should award proper respect and worship accordingly. If it arises then one's initiating and instructing spiritual master are not very elevated then one can receive spiritual instruction from higher ranking devotees. The knowledge received by the disciple from the mahant guru can be fed back to his initiating spiritual master, but even after this the disciple must respect that spiritual master and should never criticize him in any way. The example is of a loving son who earns income by his toil and gives it all to his father and then later begs an amount of that income for his own necessities, while the wicked son is he who enjoys as he earns without offering anything to the father. In short, a spiritual aspirant should regard all gurus and Vaishnavas with respect and worship them equally but one's own guru should be given special veneration and served with one body, mind and words. If any other guru were to vilify one's own guru then one should take the side of his own initiating spiritual master. The elder or younger god brothers of the guru should be given equal

respect. Notwithstanding, the guru of his guru (paramaguru) should be given twice as importance. Sometimes, somebody out of them may unjustly blaspheme or give unnecessary trouble to one's own guru, (initiating) in which case one must completely take the side of one's guru .This is proper way to dedicate ones' life to the spiritual master.

By chance if the father, husband or guru were to be without proper qualities in qualification. still a filial disciple or son must be prepared to confront a so-called elevated scholar in their defense. Who is the son who will live in the face of the disgrace of his father? One should listen attentively from the mouth of his guru and should mould his life as the filial servant of his guru, by using one's intelligence and being careful to respect devotees according to their spiritual status. This is the highest religion. On the other hand if guru commits some atrocious action, then equipped with proper devotional conclusions one should dutifully advise or correct the guru in a secluded place but not reject him at that stage. Here some may

raise a query: where is the question of correcting or chastising the guru? The gurus who are attached blindly to sense gratification, or when they exceed their own limitations, and who are ignorant as to what their proper duty is or who cause chaos in the framework of the society are all under the jurisdiction of being chastised by the proper authority. Ultimately such gurus can be rejected.

The devotees surrender to the Lotus feet of Lord Krishna as the main religion. The life and soul of the devotee is to exemplify and describe His nectarine exploits while one accepts a spiritual master solely in their quest for the attainment of Supreme Lord' grace. However, if the guru executes actions not conducive for receiving the grace of Lord and is ignorant about the fame of the Lord, have misconceptions regarding Him and further does not accept His independent pastimes because of egocentricity, or at the same time accepts eulogies of his good self to the extent of calling himself God then it is proper to immediately reject such a guru. How to resolve this doubt about the question of rejecting

guru in exceptional circumstances?
Why not? We have taken to the shelter of guru to get the favor of the Lord but if guru gives out different vibrations contrary to scriptural injunction which are not favorable for our devotions, we have to reject that guru while accepting a proper spiritual preceptor to aid us in our spiritual quest and practice devotions. The former can never do anything harmful to the aspirant out of spite because of his having taken shelter of a spiritually powerful guru who can protect the aspirant. This is the sum and substance of the conclusions about the guru principle and in the times of Mahaprabhu there has been many such occurrences which had been resolved in this way.

Chapter 2

Truths of Lord Krishna and Srimati Radharani

Sri Krishna is the Supreme Lord Himself and the reservoir of all energies. The impersonal Brahman is the external effulgence of the Lord and not in the least separated from Him. The Supreme Lord is present in the heart of all living entities. The internal energies of the Lord are namely sandhini, samvit and hladhini while the illusory energies of the Lord involve the three modes of nature namely goodness, passion and ignorance. The Lord with the internal spiritual energy like sandhini has manifested His different qualities of sweetness in His pastimes, mirth, expertise, mood and dalliances. He can exhibit the sum total of all various mellows, moods and all variegated qualities. He establishes all this in His body, in His own Form, and being the transcendental Autocrat He merges all the different incarnations in His own being and cavorts at will as if in sport. Nevertheless, though being the complete form of divine bliss

endowed with all mellows of devotion, His transcendence is unperceived by the sum total of the fourteen planets in the universe.

tathah iswareicchaya sa gunatrayam vibavhya visnu-virinchi-sivan srjati,
srste Puranantarmatam iswarecchaya adyashakti prabhavati tatasca dvayor anyavalokanena mana iti pumanavirbhavati tato manastrayor jayante

At sometime just by His willing or desire, time is brought into play and He engineers the creation. Firstly there is the manifestation of His Internal Energy (Radha) and this energy comes to reside by the side of the Lord. Then by the will of the Lord the Purusa (MahaVishnu) is manifest with the help of the internal energy. It is from this Purusa that the three controllers of the three modes of nature are created. The Srimad Bhagavatam has evidence regarding this (1/2/23)

sattvam rajastamah iti prakrter gunastairyuktah parah purusa eka ihasya dhatte
shityadaye harivirinchihareti samjnah sreyamsi tatra khalu sattvatanornrnam syuh

Visvanath Cakravarti gives in his commentary to the verse above that creation involves both the internal energy as well as the illusory energy in regard to creation of this material world, but the Vishnu of this material world being a part of the main Purusa (Mahavishnu) is above the material modes of nature and helps in the maintenance of this world

In actual fact, Brahma is born from the navel of Vishnu while Lord Siva is also manifest From Vishnu (Rudra from the forehead of Brahma). They are not equivalent to Vishnu because of being tainted by the different modes of material nature. The Supreme Lord manifests his potencies at the specific locations for sustenance of the creation. Nevertheless, He is the self sufficient transcendental Autocrat completely liberated from all material qualities, with the prominent demigods being under His jurisdiction. He also exhibits a blissful form that is constantly engaged in reciprocating contrasting loving mellows with His unalloyed devotees being the form of pure goodness. He

designates everyone according to their capability in terms of their work. All the other controllers in the different modes of nature are the parts and parcels of Krishna and they take charge of creation, maintenance and destruction accordingly, while Lord Krishna is second to none. In this way, the Supreme Lord remaining unaffected ingeniously performs pastimes according to His own will and motivates the different controllers in the three modes so that the various living entities can work and fulfill their desires. He is self-sufficient by himself and the sole master of all living entities and above the modes of nature.

There are three modes of material nature that is goodness, passion and ignorance and their Lordships Brahma, Vishnu and Siva are the incarnations of the Supreme Lord in charge of these modes respectively. Brahma and Siva are all under the jurisdiction of the Lord Vishnu and are His plenary portions.

Lord Balaram is the expansion of the Supreme Lord also considered non different from the

Lord. The Lord though endowed with all potencies sometimes enacts the role of his younger brother Lakshman or elder Balaram, who conversely glorifies and describes the unlimited transcendental qualities of the Supreme Lord constantly with great devotion. Who else is capable of doing such a task for the Lord is above the three modes of nature and inconceivable? In actuality, He describes His own qualities and pastimes by taking a non different form. He takes these different forms out of compassion and loving affection for His devotees. Lakshman and Balaram are the His incarnations while Rukmini Janaki and Radha are the potencies of the Supreme in servitor ship. All the others are the portions and plenary portions but Sri Krishna is the Supreme Personality of godhead, this is the evidence of the Bhagavatam

ete camsah kalah pumshah
krsnas tu bhaghavan svayam

Actually, Balaram is also earnestly seeking for the mercy of Srimati Radharani and of her dear

companions (sakhis). In this mood, what can we speak for the ordinary devotees for Srimati Radhika is virtually the manifestation of the Lord's compassion?

What is the significance of Lakshmiji's relationship in this aspect?

In Srimad Bhagavatam (4/20/28) king Prthu is praying to the Lord Vishnu :

jaganjananyam jagdisha vaisasam-syadeva yatkarmani nah samihitam
karosi phalgvapyuru dinavatsalah sva eva dhisnyebhiratasya kim taya

meaning:

'Those on the path of works on being successful may face obstacles due to jealous competition from the controllers of the worlds like king Indra. In the path of devotion to Lord Vishnu, there may be some competition from Sri Lakshmi ji. Just as on my performance of innumerable sacrifices there was some resistance by King Indra but You took my side and assisted me. Similarly in my performance of devotional service to You, O Lord, Lakshmiji may offer

some obstructions due to competition but being most merciful to the lowly, I know You will take my side because you are self sufficient and complete not having to dēpend on anyone else'

Nevertheless, the devotees who are aspiring for mercy of the Lord pray to the feet of Lakshmiji in the mood of servant.

The potency of opulence and grandeur which first manifests from Lord Visnu and takes absolute shelter of Him while serving in various roles including that as of a consort is Lakshmi. Srimati Radhika is this first internal potency of Krishna. Sri Krishna, when he separates himself from His natural potency takes the form of Narayana. Consonant to that form of the incarnation the specific consort (Potency) of the incarnation also manifests.

An example is Janaki in His advent as Rama. In this way when SriKrishna exhibits a blissful form, simultaneously from his body emanates all His respective energies, opulence and qualities which are utilized separately by the Lord in the conduction of His divine pastimes.

Likewise from Him, His pleasure giving potency, Srimati Radharani manifests as well as all the various consorts of the different incarnations but She is replete with all transcendental qualities. All the various potencies are expansions from Her. She is cognizant of her spiritual form and position and understands the form of Krishna by the strength of Her pure devotional prowess although non different. In contrast, Lord Krishna too understands Himself and all other various potencies by dint of being the Supreme Personality of Godhead. This is the testimony of his Godhead.

As Sri Krishna is without a second amongst the incarnations similarly Srimati Radhika heads all in respect to the various goddesses.

Sri Gauri is an expansion of Srimati Radhika; she can even sometimes qualify to instruct Lord Siva. Once she asked a boon from Lord Krishna in order to witness the esoteric pastimes of the divine couple. After having received the boon, She became born in Gokula as Paurnamasi and was able to witness the divine sports.

Nevertheless, Paurnamasi being born separately from the body of Gauri and having a measure of the mode of opulence could not fathom the incomprehensible divine pastimes devoid of any trace of majesty and had some individual speculation regarding these pastimes, what to speak she was not able even to understand the form of MahaVishnu!

Therefore we can understand that the pastimes of Sri RadhaKrishna are highly secret and not commonly understood. In fact, even the demigods headed by Brahma and the governors of various planets are unable to comprehend these divine pastimes.

Lakshmiji is the predominated spiritual potency of Vaikuntha but she can never be able to comprehend the unparalleled position of Srimati Radhika, this is verified by the following verse of the Srimad Bhagavatam (10/47/60)

nayam sriyo'angau nitantarateh prasadah
svaryositangnalinagandharuchamkuto'nya
rasotsave asyabhujadanda grhita kantha
labdha asisam ya ugadvrajasundarinam

In the way the Lord had favored the cowherd damsels of Vrindavan has never been attained by Lakshmi, who resides in his bosom and eagerly desired to relish such pastimes. Even the beautiful heavenly angels whose limbs reeked with the delightful scent of lotuses too were not awarded such a favor, what to speak of ordinary women. In the divine sports (rasa-lila), the Lord embraced their necks of the gopis with His mighty forearms and sported with them.

It is the verdict of the scriptures that all the potencies like Lakshmi are on the platform of complete spiritual opulence being the instrument for the opulence of Vaikuntha, while the principal consorts of Brahma and Siva are under the different modes of nature respectively. All the incarnations in the transcendental world are situated on the modes of opulence while Brahma and Siva are in reality the incarnations of the Lord for the different material modes of nature. Only Sri Radha and Krishna are on the highest transcendental platform and even beyond the modes of opulence and therefore second to none.

Actually the transcendental sweet qualities of Radha-Krishna are incomparable.

In the land of Vaikuntha, Lakshmi is the beloved of Lord Narayana. As Narayana is overcome with loving affection for the goddess of fortune similarly, Brahma and Siva have the same feelings of loving affection for their consorts. When the incarnations come for performing certain specific actions, they too have similar loving attachment to their consorts accompanying them in the forms of Lakshmi, Janaki or Satyabhama. In other words, when Krishna appears in the form of different incarnations, similarly Radharani expands as that form of the feminine counterpart of that incarnation. When Krishna assumes His own form to perform loving pastimes then Radha too, also sports with Him manifesting Her own actual form.

In spite of Lakshmi being the instrument for the grandeur and magnificence of Vaikuntha as well as being the dear most of the Lord of Vaikuntha, still she can not equal Srimati Radharani whose pure devotion in the conjugal mellows is the pinnacle of loving devotion.

Factually at that time when the Lord desires to enjoy the highest mellows of devotion. He yearns for the company of Srimati Radhika. In the first twelve or thirteen years, He secretly performed dalliances in lonely forests without being perceived by his parents and others. He executed all other necessary works which had to be performed according to time, place and circumstances by His inconceivable energy.

The descriptions of the divine pastimes of SriRadhaKrishna have no comparison; it is the quintessence of all divine mellows in sweetness and remains the meditation of the greatest of saints. There is nothing above this in comparison. Only those with very great pious activities from previous lives are able to delve into these topics. What can we speak of the exceptional good fortune of Srimati Radhika? Even the most fortunate of all the queens of the Lord in Dwarka like Sri Rukmini and the others while seeing the loving moods of Srimati Radharani and the cowherd damsels became overwrought with astonishment. So was the condition of Uddhavaji who became humbled

by realizing the pure devotion of the cowherd girls was far superior in comparison to his devotional mood.

This is explained in Srimad Bhagavatam. Uddhava quickly forgot the comparatively high moods of the queens of Dwarka including the renunciation of the stalwart companions and other dear steadfast servants of the Lord, for they were no comparison in measure to the exclusive devotional mellows exhibited by the cowherd damsels. In this instance, he did not even consider the devotion of the queens of Dwarka like Rukmini and others to be as equal to the gopis. In the very words of Uddhav, indeed of all those with a human body the cowherd damsels have achieved the perfection of their life, for their lives was completely dedicated to the pure loving service of the Lord. The evidence is in the verse of the Srimad Bhagavatam(10/47/58)

etam param tanubhrto bhuvi gopa vadho
govindaeva nikhilaatmani ruddha bhavah
vanchati yad bhavamiyo munayovayancha
ki brahmajanmabhirananta khatharasya

Here ruddha bhava means unalloyed loving meditation on Sri Krishna.

The exceptional pure devotion as exhibited by the cowherd damsels of Vrndavan is aspired for by the liberated souls and the devotees, in fact even to be born as Lord Brahma is trifling in comparison to the attainment of such pure devotion for this conjugal devotion is the quintessence and on the highest rung in the transcendental realm. Even Lord Brahma has admitted His inferior position to that of the cowherd girls of Vrndavan.

Once Narada went to the court of Lord Krishna at Dwarka and inquired about the secret regarding the truth of Srimati Radharani's unalloyed devotion. Lord Krishna in His remembrance of her mood became overwhelmed with the pangs of separation and was unable to speak, instead he sent him to Gokula to experience that for himself. Narada became affected at the state of SriRadharani's condition in her feelings of separation from her beloved. He contemplated that if Krishna could satisfy each and every one of the queens of Dwarka by

building separate palaces while living with each of them so why was He not able to stay with Srimati Radharani to pacify her grievous condition. He was meditating in this manner because he became overwrought with anxiety by seeing the lamentable condition of Radharani. Therefore, the Supreme Lord in order to please his devotee exhibited His divine form in His association with Srimati Radharani to Narada and to illumine the fact that he never moves anywhere out of Vrndavan. Narada, considering himself highly fortunate began immediately to eulogize the glories of the divine couple.

The loving moods of Rukmini can never equal that of Radha.

The verse of Padyavali(371) stands proof of this fact.

Ratnachayachuritajaladhaumandire dwarkaya
Rukmanyaapi prabala pulokodbhed maliingi-tasya
Visvanpayamrnamunatira-vanirakunje
abhirastritatcharitadyanamurcchamurare

Lord Krishna in His effulgent jewel bedecked palace, with His divine body overcome by

transcendental bliss while being embraced by Rukmini inadvertently noticed a pool of water. Immediately His mind reverted to the banks of the Yamuna and by deep contemplation on the unalloyed conjugal devotion of the cowherd girls there, He became bereft of external consciousness, irrespective of Rukmini's proximity.

In fact, there is more to this that wherever Krishna was exhibiting any love dalliances with others, at that time even He would end up suddenly simply thinking of Srimati Radhika alone, for it was only with her that He could attain complete harmony and bliss in relationship. All the other relationships were in fact just a façade for savoring His actual relationship with her. This in fact verifies that Krishna descended to savor and demonstrate the infallibility and supremacy of nectarine mellows of conjugal devotion in Vrindavan, which is the sole property of Krishna.
In Vaikuntha too, in His embrace with Lakshmi the Lord does not experience the same amount

of spiritual mellows as he did with the cowherd maidens of Vrndavan. In fact the real subtle point is that the divine pastimes of SriRadhaKrishna in Goloka are independent and not experienced in any other place. Hence in Goloka Vrndavan this divine mellows in conjugal love are present in the most pure and unadulterated form. This is simply the divine wish of Krishna and it by His energy that these types of pastimes are manifest in the material world. There is no comparison to this type of divine mellows anywhere and is not manifested elsewhere.

The lesson to be learnt here is that it is by great fortune that the living entity is able to obtain the holy name. Step by step in the service of the holy name he is able to realize the Form, Qualities and Pastimes of the Supreme Lord. All these become ultimately manifest to him, by the constant service of the devotees coupled with the chanting of the holy name. It is then he prefers to remain in Vraja and adopt the mood of an associate (gopi) to facilitate the eternal service of Radha-Krishna. The divine

pastimes of Radha Krishna are the topmost and the other dalliances in the mood of conjugal love by the Lord are simply a travesty of the original.

In what way is the name of Radha constituted that it can make the Supreme Lord adorned with all His opulence's to be controlled like a servant? Where has this name which bewilders Him come from is unexplainable (in the sense of eternal time) but it has completely captured the heart of Krishna in conjugal devotional mellows. At one time, Krishna being bereft of the association of Srimati Radharani with her incomparable qualities began crying loudly for her and wandered helplessly in many places in quest of her.

CHAPTER 3

Lord Chaitanya-Supreme Godhead

Though Lord Sri Chaitanya is the origin of all the incarnations, the form of the highest bliss yet he did not disclose the truths about Srimati Radharani. He took the form of a mendicant wearing the robes of that order and was able to convert powerful atheistic monks, mystic yogis, hedonistic people, lower class people, ladies of high bearing and inundate them in the blissful ocean of devotional service as well as establishing the divinity of Vaikuntha in this world. He could purify lustful tendencies of the living entities and was able to eradicate demoniac impulses in many .He was able to convert devotees to imbibe the mood as the servants of Sri Radhika in the feminine role. After being influenced by the ecstatic mood of Mahaprabhu as well as by witnessing the emotions of Gadhadhar Pandit attuned to the highest conjugal mood, even the sophisticated scholars versed in the Vedanta and ordinary

materialistic people began dancing without care in the manner of the cowherd girls. What to speak of the unflinching devotees of the Lord?

Factually the name and form of Radha was never completely disclosed by Him. Actually Sri Gadhadhar Pandit is Radha. He has exemplified this by His character, actions, and devotional moods known only to the confidential associates of Mahaprabhu. However the spiritual identity (swarupa) of Gadhadhar Pandit too was kept in secret by Mahaprabhu from the masses. Sriman Mahaprabhu exclusively glorified the names of SriRadhaKrishna in the conjugal mood. He chanted the holy names of the divine couple RadhaKrishna constantly and with great emotion. Nothing else was of importance to him. He use to weep loudly on hearing the name of Radha and being elated in joy at the same time used to dance on hearing that holy name. In this way he illuminated pure devotion to the divine couple oblivious to every thing else. However the name of Radha was kept

completely secret by him.

In the way that SriKrishna Chaitanya was source of all the incarnations similarly Gadhadhar pandit is the main potency amongst all others. Just as Lord Chaitanya is transcendental to the modes of nature similarly Gadhadar pandit too was beyond the modes. Therefore, there existed a strong bond of friendship between them. In fact friendship between the transcendental and ordinary cannot be stable but will totter. This is the reason also why Gadhadhar Pandit's body used to become overcome with emotion surcharged with the mood of Srimati Radharani. Gadhadhar is exceptional of all the potencies beloved of the Lord like Lakshmi, Rukmini, Sita, Katyayini, being the main potency

There can exist close loving liaisons in the material world and definitely so too, in the transcendental realm. Living entities cannot have such a close relationship with the infinite. Such a liaison is not automatic. The Lord in spite of being neutral, being the possessor of all energies can initiate relationships with all types of beings and that too by using His discretion and super

intelligence but this depends virtually on the spontaneous devotion of the devotee.
Out of all this the spiritual liaison of Radha Krishna is perfect and the highest pure relationship on the transcendental platform. Similarly, this is exactly the same way the spiritual relation of SriKrishna Chaitanya co-exists with Gadhadhar Pandit. This transcendental relationship is the meditation of the earnest devotees. All the so-called scholars entrenched in sense gratification have different viewpoints regarding this issue but such people will be denied the nectar of devotional service.

In this context, all glories to the devotees of the Lord for they that are most fortunate and exceedingly clever because they have crossed over the material nescience. They have the best qualities, having traversed over the threefold material modes into the transcendental realm. They become eternally happy for they are not affected by the ordinary dualities of happiness and distress. They have no fear having transcended time in past and future as in the material world and I pray sincerely for these

pure devotees to purify fallen souls merely by their sight, contact and conversation.

I have to disclose another secret for after the disappearance of SriKrishna Chaitanya and Nityananda Prabhu there will be a chaotic period for this age where the kings will tax and usurp their subjects and the demigods will likewise vent their displeasure on sinful people by various calamities. All the stalwart devotees will steadily go back to the spiritual world, very few great devotees will be left and even if there are some they will remain away from sight of ordinary people. In some rare instances, they may reveal the high spontaneous devotion but even this will not be clear to the other qualified devotees because of being highly secret. Preaching of the Holy Name will become a rarity and so will be the company of saintly personalities. Gradually, people will become negligent in the service to the Lord.

CHAPTER-4

Four Types of Devotees.

At that time there will four types of devotees, firstly the devotee who is attached to mundane religion and ordinary fruits of work, secondly there is the devotee who is unattached to religion and ordinary fruits of work. the immature yogi and lastly those who adorns themselves with the robes of a mendicant.

The great souls seeing the deviations going on in the name of devotion by innumerable number of unqualified people will not be able to make up their mind as whether to award blessings nor will they be able to curtail the tide of aberrations against pure devotion. They will become completely perplexed to the point off senselessness on this issue.

One class of devotees who are inclined to works and practicing formal religion will continue to serve the devotees of the Lord together with the congregational chanting of the Holy name.

Though hearts of hearts they do not want to be bonded by works still, in accordance with the system of caste and order ordained by the Lord they carry out their duties faithfully. In order to maintain themselves they follow all the rules of formal religion faithfully with practice of devotion in spite of such enjoined duties being a set back to the cultivation of pure devotion. Association of this type of devotees above is not detrimental to spiritual progress.

However, on the decline of real knowledge of the soul and devotion to the Lord, there will be virtually the knowledge pertaining to this material body left. Externally, all the activities like service to the saintly; the chanting of the holy name will go with the previous enthusiasm but will continue merely for the sake of adoration, profit and distinction. The second type of devotees who are attached to fruitive work will carry out various pompous religious rites solely for the attainment of wealth and profit, which are actually detrimental for devotion to Krishna. There will be profuse accumulation of wealth from other likeminded

devotees to sponsor all these materialistic works. Instead of devotional service to Krishna, these devotees will be more interested in fulfilling the trifle vanities of the donors and the like because of the lure of wealth. The concentrated effort to serve other devotees with sumptuous offerings and give monetary help to them will only be with a view to enjoy heavenly phantasmagoria in the planets beyond as the highest ideal, while on the other hand the practice of simply devotion to Krishna will be deemed futile.

Gradually, in this way casting devotion to Lord Krishna to be another popular effort, the individual attempt to practice devotion seriously will wane altogether in society. People will be too much engrossed in the bodily conception of life .They will think the main priorities in life are sleeping ,eating, defending and sex and will be careless of the practices of pure devotion. Their hearts will be hard, dry, rebellious and devoid of devotion to Krishna. The pseudo-gurus will simply engage in pleasing the senses of their disciples and teach only works and

activities pertaining to the utmost satisfaction of the senses.

Those who are practicing scriptural rules simply for sense gratification (fruitive) will definitely be adverse to the mature spiritual yogi and blaspheme him, and will be equally doubtful of the advice imparted by the great saints. Many uneducated people with doubtful characters will take to the role of guru simply to earn money. The nature of the masses of people will be that they will be more heedful of the words spoken by these immature devotees who are generally unqualified .On the contrary; they will ignore the sublime wisdom of the great devotees who are present being unable to recognize them. The small minded devotees will cast doubts on the words of the saintly devotees and try to malign them in various ways in order that the public will lose faith in them, by this they will end up destroying their own selves in their frantic attempt to destroy pure religion.

Hypocrisy will be accepted as the standard form of behavior and especially, it will be difficult to discern the nature of a person. Distribution

of food and gifts to very stupid people will be used as a measure to inspire them to take up real religion while those who canvass will simply indulge themselves in sense gratification. These so-called devotees will choose another person as a guru or Leader by interpreting the words of the great souls and they will follow him blindly without any emphasis on the proper behavior of the leader or mature spiritual knowledge which they will deem as least useful. On the other hand, the real spiritual leaders will neglected by the same as being of least importance.

The devotees who do not care for materialistic work, being completely dependent on devotions to Krishna will exhibit proper devotional behavior as all these people are mature yogis. The intelligent and elite will definitely glorify the devotee who practices such devotions, never to the false devotees who aspire for profit, gain and adoration. These devotees who seek to please the Lord in their every action will not be recognized by the masses but only by the saintly. The description of the character of the mature

yogis are that they do not give importance to ordinary religious activities, nor for that matter, material works for securing pleasures here in earth or in heaven. Instead, they are always immersed in eagerly drinking the nectarine pastimes of the Lord with their ears and that which is not connected to the Lord is never in their meditation. Religion and ordinary works can never cast any influence in their hearts. They are constantly engaged in chanting, singing, hearing and meditating on the divine name, form and pastimes of the Lord

They dance also only because their hearts are absorbed in the divine mellows of pure devotion with all the ecstatic symptoms becoming manifest immediately in their bodies. In such instances, they even are not mindful of their very self what to speak of others? Though they are entrenched in these devotional practices they fail to realize their own eminent position. They never forgo their divine mood. In accordance with the verdict of the Geeta, they are never wavered by the dualities of happiness and distress being able to repose with complete

equanimity of the mind.

Notwithstanding, the yogis who have not reached perfection may also execute all works resembling the former perfected yogis and in some instances, he also experiences some measure of happiness. Nevertheless, his imitation practices fail to bring about the required advancement in spiritual life. In fact, he is always tormented by the dualities of happiness and distress. He is never able to savour the real mellows of pure devotion. In trying to enter into the mysteries of the divine sports, he ends up imitating the role of Krishna himself much to the chagrin of others, due to latent lusty impulses. In short, his attempt to relish daily the eightfold love pastimes of the divine couple ends up in him transforming into a vulgar debauch in the very sense of the word. In retrospect, the former spiritual leaders have forbidden novices to prematurely take up the exalted meditation of such love pastimes of the divine couple knowing the fall down of such foolish aspirants will be inevitable. This is the sad fate of those unperfected yogis who take

the divine mysteries cheaply that they again become very much entangled into gross material activities. Nonetheless, those who have fallen from the path of righteousness can assuredly come back in time to the path of devotion. This is possible by the power of the Lord's grace that He can give redemption to the fallen who thus can gradually regain strength by the association of the great souls whose mercy will naturally detach one from all lower inclinations. In this aspect, the association of the great souls is very important for every novice for the advancement of spiritual life.

According to one's digestive ability if one takes his meal then his strength and complexion will be maintained if not increased. On the other hand, if a person has a weak digestive ability and if that very person is fed the meal of a strong man with a fiery digestive capability, the former is going to be even weaker as a result of that overdose. In fact he may not be able to carry himself about because of that. Similarly in the case of the unperfected yogi, he simply ends up becoming weaker in spiritual

practices in trying to imitate the great souls. As the day passes his desires for material sense gratification simply increase and this is the way we can recognize such an aspirant of that class. There is another category of devotee who imitates the great devotees by donning the robes they usually wear. However all their attempts at devotion at best are only duplicity for their attempt to conduct chanting of God's name is only to acquire wealth, fame and adoration. Their imitation of the perfected souls ends up in cheating other materialistic people. These people who adorn themselves with the robes of a holy man make a show off chanting the Lord's name but the end result is that they become exactly gross sense enjoyers themselves. The genuine devotees never approach these types of devotees. Debauchees and foolish people come to the shelter of this type of devotee. Sometimes in the description of the glories of the Supreme Lord, this false mendicant will make a show that he is experiencing great ecstasy and will play his part with the skill of a proficient actor in demonstrating all the high

ecstatic symptoms. Nonetheless, all these symptoms will not be permanent but will be somewhat from time to time. Indeed, the association of these types of devotees will be detrimental to devotion. Interestingly, we can understand the fact that presently, there will be many devotees that will be wearing the apparel of a saintly person but fact of the matter is they will be devoid of any real devotion to Vishnu. besides their association will be with degraded people.

Concluding we have to learn to recognize the saintly people and award them the proper respect and also aspire for proper association for spiritual progress.

A highly realized soul will always strive for pure devotion to Lord Krishna and by such endeavors will be able to give some insight regarding the path of spontaneous devotion to the masses so that they will be able to enter into realm of such devotion. Thus only by the influence of pure devotees can pure devotional service really begin. After the Lord had completed His pastimes and disappeared there

came about an age where some deviant behavior from the norm was exhibited by the practicing aspirants. Still, there is no need to be pessimistic or worried, for SriKrishna Chaitanya is the form of pure devotion, and worshipping Him faithfully, in a loving manner will entail reciprocation from the Lord Himself and eventually one will be the recipient of pure devotion.

In this context, presently the great devotees of the Lord, in the disciplic succession of pure devotion tolerate the unbearable separation from Sriman Mahaprabhu, which can be compared to the agony of death's throes with fortitude simply for the salvation of all the fallen souls. In spite of this inner separation, they maintain and conduct the congregational chanting of the holy name, association and service of the realized souls, show proper affection to the other devotees engaged in devotional service, as an example for teaching and helping others on the spiritual path. They give up all bodily pleasures as well as false prestige solely to glorify the name and pastimes of Sriman Mahaprabhu, in

order that His message of divine love will not be lost. This is the nature of a great devotee that he undergoes great hardships simply for removing the pain of other living entities while bestowing happiness upon them. This is the verdict of the Bhagavatam (10/48/30)

Svadukhair pardukhani nasayanti mahajana
Pararthaeva sadhunam vibhutir jivanam sukham

Every devotee intending his highest welfare should always serve the exalted devotees for the pure devotees are not motivated in their service like the demigods who are very much inclined for acquiring profit, adoration and distinction.

Everyone spiritual aspirant should be mindful to only associate with those aspiring for pure devotion to the Lord Krishna meaning, devotees without other extraneous desires in the form of material fame, profit and adoration. Pure association is required for advancement in all the devotional activities like chanting of the name, discourses on the Lord's pastimes e,t.c in this way one can progress in devotional

service to the Lord. The Lord's only weapon was pure love, devotion to Him and if one can infuse the mind with this love then even the unhappy person can be made happy.

Though the Vedas may have thousands of branches of learning still Lord Krishna is impartial to all of them except for that branch leading to pure devotional service which is pleasing to the Supreme Lord. If one can have devotion to this earth, why not to the source of all –the Supreme Lord?

We only have to pray for love in front of the great souls and also to have a loving attachment to the feet of great souls. We have to understand and awaken firmly, pure loving devotion for Krishna and His paraphernalia which includes the great devotees. There is nothing greater than this.

CONCLUSION

In the elucidation of these subtle points of the Siddhanta, we have evidence at our hands for removing many of the current false interpretations of the words of the predecessor acaryas. One such immature clause is the current posthumous ritvik philosophy which is circulating in a very dangerous way so as to wreck the very framework of the philosophy of Mahaprabhu which is to humbly, be the servant of the servant of the Lord. Even in those times Sri Narahari has seen deviations of people who take the important role of guru but he has only recommended that rejection of the guru when the guru is deviant from the proper path, according to scriptural injunction and the wise counsel of the other elevated devotees. In this instance, there is no other recourse for the disciple. Mostly the onus is on the disciple as to how much he can receive the mercy of Mahaprabhu which is always flowing irrespective of many adverse conditions. He has surcharged his energies in the Holy name but one has to forgo offences in the chanting of the name. One apt verse from the Mahabharatha is there which

stipulates that the guru can be rejected in these circumstances.

guror apy avaliptasya käryäkäryam ajänataù
utpatha-pratipannasya parityägo vidhéyate

Mahäbhärata Udyoga-parva (179.25)
It is one's duty to give up a guru who cannot teach the disciple what he should do and what he should not do, and who has taken the wrong path, either because of bad association or because he is opposed to Vaisnavas.
Narada Panchatantra

avaisnavopadistena mantra nirayam vrajet
punah ca vidhinä samyag grähayed vaishnava guru

One goes to hell if he accepts mantras from an avaishnava guru, that is, one who is associating with women, and who is devoid of devotion to Krishna. Therefore, according to the rules of shästra, one should take mantras again from a Vaishnava guru.
Hari-bhakti-viläsa (4.144)
The second circumstance in which one may reject the guru is if he was a Vaishnava who knew the spiritual truth and principles when the disciple

accepted him, but who later became an impersonalist in his views or an inimical to the Vaishnavas by the influence of wrong association. It is one' duty to give up such a guru. However, it is not proper to give up a guru whose knowledge is meager in comparison, if he is not a Mäyävädа or an enemy of the Vaishnavas, and if is he not attached to sinful activity. In that case, one should still respect him as guru, and with his permission, should go to another Vaishnava who is more advanced, serve that Vaishnava and take spiritual instructions from him as recommended by Narahari Thakur but still respecting his former guru.

So we can perceive there are different levels of gurus. Suta goswami admits in Bhagavatam that formerly though he was born in a lower caste, he had obtained the qualification to speak the Bhagavatam by the association and blessings of his gurus who were pleased with his service to them which had also destroyed all inauspiciousness of his birth. I refer to Bhagavatam (1/18/18).

aho vayam janma bhrtyo adya hyasma vrddhanuvrttyapi vilomajatah
dauskulyamadhim vidh,unoti sighram mahatam-anamabhidhanyogah

The verse also states that mere association with great souls can vanquish all the ill effects of one's lower birth.

There are other verses in the Bhagavatam with a similar vein to the effect that the association and blessings of the great souls can purify all types of people.

In short, there is no question of a formal written order for one who has received the blessings of great devotees.

We accept the pastime in which Lord Brahma becomes bewildered (10canto) in our sampradaya but the Madhavaites do not because they think it is a slur on their adi guru who had made a mistake. Vyasa Dev admits a vacuum in his heart after compiling the scriptures for not having described the devotional aspect and later after the instruction of Narada, he recompiled the Srimad Bhagavatam. The fact that Sri Krishna is the Supreme Lord because of having the most transcendental qualities and also because of having conducted the highest mellows of devotion in stark contrast to the other incarnations of the Lord, in agreement with the

verdict of the Bhagavatam. There is no question as to whether the demigods like Brahma and Siva are equal to Him. This has been stated by SriNarahari.

etecamsha kalah pumsha
krishnas tu bhaghavan svayam

Those who are content with the mediocre loving mellows in awe and reverence take the form of Narayana as the Supreme Lord and there is no contradiction in that premise either because of the corresponding mood of the votary in reverence.

Srimati Radhika is the main pleasure potency of the Lord and all the other potencies are expansions of Her. One significant aspect is that she is devoid of all modes relating to opulence as Her expansions like Lakshmi, because of being on the highest transcendental platform in esoteric divine pastimes with Sri Krishna.

Lord Sri Chaitanya is avatari or the source of all incarnations as confirmed by Sri Narahari. In the secondary role of an incarnation has promulgated the chanting of the holy name while His real advent was SriKrishna Himself in the mood and complexion of Srimati Radhika to taste the highest conjugal loving mellows. In this respect, the name of Srimati

Radhika was kept secret by Him. There are many who do not accept the Godhead of Mahaprabhu but it is useful to note that all His confidential associates including Narahari Sarkar has vouchsafed His Supremacy in their writings. After all we must not forget that Sriman Mahaprabhu is an hidden incarnations in agreement with the utterance of Sri Prahlad Maharaj during his eulogies to Lord Nrsghing dev

Channa kalau yad abhavo triyuga atha sa tvam

There will be no known incarnation in this age of Kali. The Lord is known as the He who comes in three ages, He will be a hidden incarnation in the present age.

Srila Bhati siddhanta Saraswati had recommended this book Bhajanamrita coupled with the teachings of the Sikshamrita for the progress of one's devotion to the divine couple SriRadhaGopinath because of its presentation of proper devotional conclusions.